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Rev. Charles Hodge, D. D.

With R. Roberts of his

Friend & Brother,

R. Anderson.

July 30, 1856.

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MINUTES

OF THE

SPECIAL MEETING

OF THE

SYRIAN MISSION,

HELD IN

September and October, 1855,

ON OCCASION OF THE VISIT OF ONE OF THE SECRETARIES

OF THE

American Board of Commissioners for Foreign Missions.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1856.

NOTE.

The Deputation to the Mahratta and Tamil Missions were detained so much longer in India than they expected to be, that Mr. Thompson was unable to visit the Syrian and Armenian Missions with Dr. Anderson. He had a few days for Mount Lebanon, and a few more for Smyrna and its vicinity, and was on his way homeward before his associate arrived from Calcutta, whither it had been deemed expedient for him to go from Madras. Dr. Anderson reached Beirût on the 18th of September, and was in the Mission till the 2d of October. Then, accompanied by Mr. Calhoun and Mr. Ford, he proceeded by steamer to Ladakia, and thence over the mountains to Kessab, Antioch and Aleppo. From Aleppo he was accompanied by Mr. Calhoun to Aintab. An account of this journey, and of the very interesting facts witnessed at Kessab and Aintab, was published in the Missionary Herald for February, 1856.

SPECIAL MEETING OF THE SYRIAN MISSION.

Minutes of the Meeting of the Syrian Mission with one of the Secretaries of the American Board of Commissioners for Foreign Missions.

ABEIH, SEPTEMBER 24, 1855.

The members of the Syrian Mission assembled in a Special Meeting, called with reference to the visit of Rev. R. ANDERSON, D. D., Senior Secretary of the American Board of Commissioners for Foreign Missions.

Present—REV. R. ANDERSON, D. D.;
REV. GEORGE B. WHITING;
REV. C. V. A. VAN DYCK, M. D.;
REV. SIMEON H. CALHOUN;
REV. WILLIAM A. BENTON;
REV. DAVID M. WILSON;
REV. J. EDWARDS FORD;
REV. WILLIAM BIRD;
REV. JERRE L. LYONS;
MR. GEORGE C. HURTER.

The session was opened with prayer by Dr. Anderson. Mr. Calhoun was chosen *Chairman*, and Mr. Ford, *Secretary*.

Dr. Anderson then stated the subjects on which he desired to confer with the mission. Some of these subjects were discussed, after which it was voted to appoint committees to report, in writing, upon the respective topics. The Chairman, Stated Clerk of the Mission, and Secretary of the meeting, were authorized to nominate the said committees. The subjects were as follows:

1. *Governing Object of the Mission.*—Should it be the conversion of sinners, the gathering of those converts into churches, and the ordaining of native pastors over those churches?—object of the seminary for males, of the seminary for females, of the common

schools, and of the press, as means subordinate to the governing object of the mission.

2. *Preaching.*—How far to be performed by missionaries, and how far by natives—the missionary as the pioneer—whether native churches should be at once furnished with native pastors—relation of the missionary and of the mission to such churches and pastors, in the first instance—ordination of native evangelists—whether missionaries should be pastors—whether the direct relation of the mission should be to the native pastor, or to the native church—right of visitation connected with the rendering of pecuniary aid—scriptural power of the mission to preach, organize churches, ordain pastors, and require from the native churches and pastors a faithful use of its funds—when and where native churches should be organized—whether all native preachers and pastors should go through a full course of education.

3. *Location of Missionaries.*—Whether missionaries should be placed at Hasbeiya, Der el Komr, and Homs—how many should reside at each of the stations—whether each station should, if possible, have a native preacher, and each native church a native pastor—whether Northern Syria should be cultivated by the Armenian mission—who shall reside at Tripoli—whether we should have a mission among the Nusairiyeh.

4. *Summer Residences.*—Whether an absence from Beirût, Sidon and Tripoli, is needful for all missionaries during the summer heats—whether the houses in these places may not be defended more effectually against the heated air—whether residences may not be obtained nearer to Beirût than Abeih and B'hamdûn—whether the summer retreats may be made more subservient to preaching on the mountains.

5. *Education.*—(1.) *Seminary for Males.*—Progress made towards securing its object—number and character of the present pupils—number hopefully pious—course of instruction—English language—prospect of ultimate success.

(2.) *Female Seminary.*—Its history—its suspension—under what circumstances and in what manner it should be resumed—kind of pupils needed—whether it should be wholly under female instruction—where it should be located—the desirable accommodations—whether the English language should be taught in it.

(3.) *Common Schools.*—Among the *Druzes.*—How long and to what extent schools have been sustained among the Druzes—their apparent effect—what effect our labors have had among that people—whether the death-penalty for forsaking their religion is apprehended by inquiring Druzes—how far we should continue our schools among them.

Schools among *Christians.*—Number and cost of these schools—schools for males and for females, and average age of boys when they

leave the schools—actual missionary value of these schools—how far essential in our system of means.

6. Amount of *English preaching* in the Mission—What would be the effect on the Mission of giving the whole strength of the Beirût station to preaching in Arabic—what the effect on the whole Mission.

7. *The Printing Establishment.*—Its extent and pecuniary value—its history—amount that has been expended from the first on the new Arabic type—Mr. Homan Hallock's late proposal—how extensive the establishment needs to be—effect of its demands on the labors and character of the Mission.

8. *Books.*—What new books are desirable—how these are attainable—school books in Arabic, now in existence—what disposition to read exists among the church members.

9. *Native Helpers.*—Their number — education — employment — wages—supervision—prospect of supply.

10. *Buildings and Property.*—Property now owned by the Board, in land, dwelling-houses, churches, etc.—value—how far native houses may be made comfortable residences—cost of a suitable dwelling-house where one must be built—cost of churches that have been built —whether it be necessary to build churches at present—whether one is needed at B'hamdûn—whether they should be furnished with chairs and benches.

11. *Estimates, Appropriations and Expenditures.*—Intent of the appropriations—whether the expenditure should be restricted to the specific objects—whether balances should be used for other objects—whether money received by the treasurer from every source should be credited in his accounts with the treasurer of the Board—aid to indigent Christians.

12. *Outline of Station Districts.*

Messrs. Benton and Bird were appointed a committee on religious exercises.

Voted, To invite the sisters of the Mission to attend the sessions of this meeting.

Prayer was offered by Mr. Whiting, and the meeting adjourned till Wednesday morning at 9 o'clock; Tuesday being devoted to the annual examination of the Seminary for Males.

Wednesday, Sept. 26th.—Met according to adjournment. Present as before, with the addition of Rev. Eli Smith, D. D., who had been detained by illness. A portion of Scripture was read by the chairman, and prayer offered by Dr. Van Dyck. The Minutes of the previous meeting were read and approved. The committee on Religious Exer-

cises reported in part, recommending that each daily session be opened and closed with devotional exercises. The chairman reported a list of the committees to prepare reports on the subjects brought before the meeting by Dr. Anderson. Some amendments were made in the report, and the committees were appointed as follows:

1. Governing Object in Missions.—Messrs. Van Dyck and Wilson.
2. Preaching, and the Relations of Missionaries to the Native Churches.—Messrs. Whiting and Ford.
3. The Location of Missionaries.—Messrs. Wilson and Bird.
4. Summer Residences.—Messrs. Whiting, Van Dyck and Hurter.
5. Education.—Messrs. Calhoun, Thomson and Benton.
6. English Preaching.—Messrs. Smith, Benton and Lyons.
7. The Printing Establishment.—Messrs. Smith, Hurter and Wilson.
8. Books Needed.—Messrs. Smith and Bird.
9. Native Helpers.—Messrs. Van Dyck and Hurter.
10. Salaries.—Mr. Calhoun.
11. Buildings and Property.—Messrs. Calhoun, Ford and Bird.
12. Estimates, Appropriations and Expenses.—Messrs. Calhoun and Whiting.
13. Outline of Station Districts.—Messrs. Thomson and Lyons.

Discussion was then resumed on the subject of the Relation of Missionaries to Native Pastors and Churches; and continued on the subject of Summer Residences, and of English Preaching; which subjects, after full discussion, were referred to their respective committees. The meeting was closed with prayer, and adjourned till 9 o'clock to-morrow morning.

Thursday, Sept. 27th.—The Mission met pursuant to adjournment. Present as before, with the addition of Rev. William M. Thomson, who arrived last evening from Italy. After the reading of a portion of Scripture, prayer was offered by Mr. Bird. The subject of the Location of Missionaries was taken up, and after having been discussed in part, was laid over for further consideration. The subject of Education was also discussed in part. The session was closed with prayer by Mr. Lyons.

Friday, Sept. 28th.—The Mission met at 9 A. M., pursuant to adjournment. After the reading of a portion of Scripture, prayer was offered by Mr. Thomson. The Minutes of the preceding meeting were read and approved. The subject of the Location of Missionaries was resumed, fully discussed, and referred to its appropriate committee. The rest of the subjects laid before the Mission were taken up, one by one, and after due consideration were referred in

like manner. The meeting was closed with prayer, and adjourned till 2 o'clock to-morrow afternoon.

Saturday, Sept. 29th.—Met according to adjournment. The meeting was opened with singing and prayer—the prayer by Mr. Benton. Dr. Van Dyck, from the committee on the Governing Object of Missions, presented a report on that subject, which was accepted. The report of the committee on Preaching, and the Relations of Missionaries to the Native Churches and Pastors, was read by Mr. Ford, and recommitted. Reports were read by Mr. Wilson, on the Location of Missionaries and on Summer Residences, which were also recommitted. The committee on Education reported in part through Messrs. Calhoun and Thomson. Messrs. Van Dyck and Bird were appointed a committee to advise with Miss Cheney, as to her residence and employment for the present. Dr. Smith reported on English Preaching, Mr. Wilson on the Printing Establishment, and Dr. Van Dyck on Native Helpers; and these reports were accepted. The Report on the Outline of Station Districts, was read by Mr. Lyons, amended and accepted. The committee on Religious Exercises reported, recommending that Dr. Anderson be invited to preach on Sabbath afternoon, and that the Lord's Supper be celebrated on Sabbath evening at half past seven o'clock. After prayer by Mr. Ford, the meeting adjourned till Monday morning at 9 o'clock.

Monday, Oct. 1st.—The Mission met according to adjournment. Mr. Hurter and Mr. Lyons were absent by permission. After the reading of a portion of Scripture, prayer was offered by Mr. Whiting. The reports on Preaching, and the Relations of Missionaries to Native Churches, on the Location of Missionaries, and on Summer Residences, were read and accepted. The report of the committee on Education was read, some amendments were suggested, and Mr. Bird was added to the committee with a view to making these amendments. The report, as thus amended, was accepted. Reports were read by Dr. Smith on Books needed; and by Mr. Calhoun on Buildings and Property, and also on Estimates, Appropriations and Expenses; which reports were accepted. Messrs. Thomson, Whiting and Bird were appointed a committee of advice in reference to the case of Yoosuf Barakât. Messrs. Calhoun, Whiting and Ford were appointed a committee on Buildings.

The following Resolution was adopted, expressing the feelings of the Mission in reference to the visits of Dr. Anderson and Mr. Thompson:

"*Resolved*, That it is a source of high gratification to this Mission, that both the members of the Deputation to the India Missions, the

Rev. Dr. Anderson, Senior Secretary of the Board, and the Rev. A. C. Thompson, have been enabled, though providentially separated from each other, to visit us on their way homeward. With devout thanksgiving to God for this timely visit of his servants, we would express our particular obligations to Dr. Anderson for his most valuable counsels, and for the very essential aid he has afforded us in settling the many important questions of missionary policy brought before us at this meeting. It is our prayer and hope that this visit of Dr. Anderson may prove, with God's blessing, highly useful as a means of giving a new impulse to the work of the Gospel in this land. And we now commend our respected friend and brother to the guidance and protection of that same kind Providence, which has watched over him hitherto, and which, we pray, may long preserve him to us and to the missionary cause."

Dr. Anderson responded in a few remarks, and offered some further suggestions on the mode of carrying on the work of missions in this land. The Minutes of the previous meetings were read and accepted; a parting hymn was sung; prayer was offered by the chairman; and the meeting adjourned *sine die*.

J. EDWARDS FORD, *Secretary.*

REPORTS OF COMMITTEES.

I.

THE GOVERNING OBJECT IN MISSIONS TO THE HEATHEN.

Your committee do not suppose that an extended discussion of this subject is here called for, and therefore present the following brief report.

There is but one object worthy to engross the powers of an intelligent, rational, immortal creature; and that object is, the glory of the ever-blessed God. "For his glory all things are and were created." In a world like ours, a world in rebellion against God, but ransomed by the precious blood of Christ, that glory is promoted, in the way most pleasing to himself, by bringing rebels into a state of reconciliation with their Maker and rightful Sovereign, through faith in the only Redeemer and Mediator. "This is the work of God, that ye believe on him whom he hath sent." The execution of the great plan of redemption is the object steadily kept in view, in all the providential dealings of God with men, from the beginning of the world. The whole series of events, from the creation to the end of time, are but so many radii, terminating in one grand centre—the triumph of redeeming love. Then surely a sinner saved by grace should have but one object for which to live—to glorify his God and Savior by bringing other sinners to trust in him, who became a ransom and a propitiation for human guilt. And *much more*, then, a ransomed sinner, chosen out and honored above the rest to be a standard-bearer in the contest, and sent forth to fight the battles of the Lord, should have but one desire, one aim, one all-absorbing business—to win souls to Christ. In other words, the governing object of every mission and of every missionary should not be to liberate, to educate, to enlighten, to polish, but to *convert* men.

Your committee have not time to enlarge on this subject, which has been so fully discussed in the reports of the India Missions, on the occasion of the recent visit of the Deputation from the Prudential

Committee; but, in addition to the full view of the case presented in those reports, we remark briefly—

1. This object is the only one which will secure the requisite number of *efficient* laborers.

In order to bring even Christian men to the point of giving up the endearments of home and country, to make them willing to sever the numerous ties which bind them to all they hold most dear on earth, and voluntarily exile themselves from the society of those they love, from civilization, refinement, Christian privileges, and a host of other precious things, that they may dwell among and labor for people of a strange tongue, a perverse generation, a degraded nation, there must be brought to bear upon the heart and conscience motives of the highest and strongest kind. Tell them of the ignorance and degradation of men—they will pity them; of their oppressions and hardships—they will feel a sympathy for them; but tell them of immortal souls, going down to eternal death, with none to show them the way of salvation, and they will run to their relief. Having entered the field, they will feel that every moment is precious; that eternal interests are at stake; that heaven or hell may depend upon the issue of a single interview. And they will be in *earnest;* and *earnest* laborers are the only truly efficient ones.

2. This object is the only one which will keep the missionary in the field, and sustain him under his labors and difficulties.

A spirit of mere benevolence may lead men, for a time, to labor for the good of others, and among other things for their conversion. But while human nature remains the same, these efforts will not be met in the spirit of meekness and docility, but with pride, perverseness, opposition, and often ingratitude, if not actual injury. Here the laborer will need to fall back upon something that has power sufficient to make him persevere in spite of these difficulties, as he will be almost sure to faint, be discouraged, and perhaps withdraw from the field. Mere benevolence, philanthropy, a desire to do good in general, to elevate and enlighten, will not do this, as ample experience has shown. There must be the deep feeling that eternal interests are involved, that the glory of God is concerned, that the interests of the Redeemer's kingdom are connected with the work. Keeping this object prominently before the mind, it will be seen to be paramount; there will be the feeling that it *must* be accomplished; that nothing must be allowed to interfere with the work of plucking brands from the burning, and adding jewels to the Redeemer's crown. It will be seen, too, that this object has the promise of success; that God is

pledged to accomplish it; and therefore no discouragements will be sufficient to cause its abandonment.

3. This object is the only one which will call forth from the churches the funds necessary for the support of missions.

Let the churches know that their missionaries are teaching the sciences, dispelling superstition, creating a Christian literature, and they will be glad; they will even do much to help forward the good work; but it will only be for a time. They will soon grow weary of the repeated calls made upon their benevolence; and should a season of pecuniary embarrassment occur, their contributions will be in danger of being withheld altogether. But keep before them steadily and constantly and simply the conversion of souls, their eternal salvation, and then you may safely trust the churches of Christ for any amount of means that can be wisely and judiciously distributed. There will be felt that most powerful of all motives—that which must always deeply affect the pious heart—the salvation of the never-dying soul. And if the churches supply the means with this object in view, then, in faithfulness to their trust, the Prudential Committee must make the appropriations of funds with reference to this object, and to this alone.

In endeavoring to accomplish this great end, the missionary, if at all blessed with success, will have to deal much with "babes in Christ," who need to be constantly and carefully fed with the sincere milk of the word, that they may grow thereby, and arrive at the stature of perfect men in Christ Jesus. Divine wisdom has pointed out the best way of doing this also. In accordance with the example of the Apostles, these converts should be gathered into churches, and furnished, as speedily as practicable, with native pastors, through whose labors these infant churches may be constantly and steadily supplied with the stated preaching of the word, the administration of the ordinances, and such other means as are calculated to promote their growth and sanctification. Without this, the work of the missionary will not only be incomplete, but in danger of being lost. The lambs will stray, grievous wolves will enter in, not sparing the flock, and the whole work have to be done over again.

That which is *essential* to the accomplishment of an object, becomes as it were an integral part of that object. If converts are to be gathered into churches and supplied with native pastors, it becomes necessary to provide these pastors, and men of the proper spirit and qualifications are to be trained for this office. This defines precisely the position of seminaries for males, as connected with missions. They are *not* mere educational establishments; the missions should

not regard them as such, nor the Board support them as such, but only as having for their object the training of men for the service of the churches.

To meet the wants of the female part of the community, by no means inferior in importance to the other, there arises a necessity for female helpers of the proper spirit and qualifications, who shall, in various ways, be able to fulfill their part in the accomplishment of *the one great object*. This is the position of seminaries for females as connected with the missions. Their object should not be the elevation, polishing and accomplishing of the female sex, considered as a distinct object, but to train up and bring into the field female helpers of the right spirit and qualifications, without whose aid the labors of the pastor must be materially weakened, and in many cases nullified.

Common schools should be established and maintained, only so far as they aid in bringing the gospel to bear upon the hearts of old and young, and thus become direct means for accomplishing the great design, the conversion of souls. A common school, taught by a pious teacher whose grand effort is to instill spiritual truth into the minds of the pupils, and forming a nucleus for a congregation to which the word of God may be preached, is not apart from the great governing object of the missionary work. Its design is not *to educate*, but *to make wise unto salvation.*

The position of the press in connection with missions, is also defined by the above statements. It should be a *converting* instrument, and, as far as it is such, so far it will also be a sanctifying instrument.

But as distinct committees are to report on seminaries, schools and the press, we deem it not necessary to extend this report in that direction.

C. V. A. VAN DYCK, *Chairman.*

II.

PREACHING, AND ON THE RELATIONS OF MISSIONARIES TO NATIVE CHURCHES AND PASTORS.

The work, which the missionary of the Lord Jesus has to perform, may be contemplated with reference to each of the two great classes into which the human race is divided, viz: the unconverted, and the hopefully converted. With respect to the unconverted, who invariably and unhappily constitute the vast majority of the community around him, the missionary's great business, and indeed his sole business is,

so to present and urge upon them the claims of God, the realities of the world to come, and the precious offers of mercy through a crucified Redeemer, as to secure their immediate and hearty acceptance of the proffered salvation; resulting in their reconciliation to God, and adoption into the number of his children and servants. The truths of God's holy word are the only divinely sanctioned instrumentality put into his hands; and he is not at liberty to employ for this purpose other instrumentalities, devised or recommended by human wisdom, unless they can be made most directly and obviously subservient to the preaching of the word.

The best mode of preaching God's word which can be adopted, is the formal declaration of its messages in a public assembly, gathered for the purpose in a building or other place devoted to the worship of God. Under these circumstances the missionary will be able to impress most forcibly, and upon the largest number, and with the greatest hope of ultimate success, the truths of salvation. He is bound, therefore, to maintain such services frequently and regularly, wherever and whenever he can properly do so, and especially on the Lord's day, and to use all his endeavors to induce numbers to attend them, while he spares no effort to prepare himself by study and prayer for these solemn occasions.

But he will often find it impossible to induce men, impenitent and careless as they are, to attend upon his ministrations, and he will have to resort to other expedients, to bring the truth in contact with their minds. In social and private intercourse, amid the transaction of necessary business, in the house or by the wayside, in the busy streets, or in the quiet villages, by day and by night, he should lose no opportunity of urging upon individuals, families, or larger companies of men, the messages of eternal life.

Not only should the missionary give himself wholly to this work, he should enlist others in it, and employ them as auxiliaries, taking them with him in his excursions, or sending them when he cannot go himself. Over such assistants he will need to exercise a constant and careful watch; and a long time may be necessary to fit them to labor independently. He will therefore guard against intrusting to them, without his personal superintendence, much of the pioneer work in districts or communities where the sentiments of men are yet to be moulded and their opinions formed on the great subjects of religion, and where are to be laid, as yet, the foundations of evangelical doctrine and order. It may, in some cases, promote their usefulness to have them formally and authoritatively licensed as preachers, more particularly if there is a probability of their afterwards becoming settled pastors.

By the faithful and persevering use of these means, with the divine

blessing on his efforts, the servant of God may hope in due time to see souls brought to repentance; and thus he will come to sustain new and different relations in reference to the second of the two classes of mankind, viz: the hopefully converted.

Every such person, that is, every one who gives sufficient evidence to an enlightened and candid judgment of having been renewed by the Spirit of God, is entitled to receive from the hands of the missionary the Lord's Supper, and to enter into covenant relations with God's people. While there are only two or three such persons, they may be received to church privileges in an informal way. But as soon as a larger number of pious persons can be found, of such a number and character as give promise of harmony, efficiency, and stability in a regular church organization, such a church should be formed. Its constitution should be simple and scriptural, and adapted to the more immediate wants of the feeble flock. The members should be taught by degrees the value of their mutual relations, the exercise of sound Christian discretion in the admission of new members, and the administration of church discipline, and the use of every legitimate means for the edification of the common body, as well as for the ingathering of souls from without. With the least possible delay, they should be furnished with a pastor of their own race and language, and this peculiar relation should be held by the missionary only temporarily and for the shortest possible time. The pastor nominated by the mission, or approved by it,—when he is to be for a time sustained wholly or in part by missionary funds,—and chosen by the church, should be solemnly ordained, as such, by the mission, or under its direction. And, as a general rule, ordination should be limited to those who are to sustain the pastoral relation. The church being thus organized and the pastor ordained, the missionary is relieved from the details of pastoral work in that particular church, and left at liberty to prosecute his work in other directions, and gather churches in other places within his sphere. But he is not thereby released at once from all connection with the infant church, and responsibility for it. On the contrary, he incurs new responsibilities. The church he has established will now look to him as an overseer. He is bound to watch over it in respect to all matters, which he may deem important to its spiritual welfare and the prosperity of the Redeemer's cause. To maintain such an influence, he must make a diligent and right use of the word of God, rightly dividing the same, and employing it for doctrine, for reproof, for correction and instruction in righteousness; at the same time commending his instructions to the consciences of all by a godly life and conversation. The missionary's right of visitation will exist until the church becomes independent of pecuniary aid from the mission. By that time he may hope to have left upon the

church the impress of divine truth, and to have established it in Christian order to such a degree, that he will not fear to see it stand alone, nor be ashamed when he contemplates the work which God has been pleased to accomplish through his feeble instrumentality.

The work of training up suitable pastors for the churches, is one of the first importance. The length of time they should be under instruction and on probation will vary according to the character and previous attainments of the individual, and the nature and necessities of the position he is to occupy. Any amount of sound secular knowledge they may have obtained, is not to be despised or thrown away, but directed in sanctified channels. Of theological instruction there should be more than a smattering; and a thorough acquaintance with the volume of inspiration and facility in using it are indispensable. The course of study should be combined with and relieved by frequent seasons of itinerary or local preaching and strictly evangelical labor, that the candidate may be practically and thoroughly fitted for his high calling; and it may be mentioned, as by no means unessential, that he have a right and kindly appreciation of the true relations which he, and the church over which he may be ordained, will sustain to the missionary and mission, by whom he is to be inducted into the sacred office.

The principles thus briefly stated are those, in the opinion of the committee, on which the operations of this mission are, in an increasing measure, conducted. If they have been in any instance and to any extent departed from, the departure has been the means, ultimately, of revealing to us their soundness and importance. All our past experience confirms the suggestions made to us at this meeting by our honored and beloved Secretary; and we ask of God grace to enable us, as individuals and as a mission, to give ourselves, in the application of these truths, wholly to the high and solemn work of the gospel ministry.

G. B. WHITING,
J. EDWARDS FORD, } *Committee.*

III.

LOCATION OF MISSIONARIES.

The mission, after much deliberation on the subject of the location of missionaries, have arrived at the following conclusions, which we will proceed to notice, making a few explanatory remarks in passing.

1. The first change recommended is the transfer of Mr. Bird from

the Abeih station to the new station at Deir el Komr. The reasons for this step are, that the mission have long regarded that place as a very important post to be occupied, and that the present seems a very desirable time for placing one of our number there, and thus taking possession of the field.

2. The second change we recommend is the transfer of Mr. Whiting from the Beirût to the Abeih station. It is reason enough for this change, that the removal of Mr. Bird would leave the Abeih station with but one missionary, while the labor to be performed in connection with the seminary and station demands two.

3. The third change we propose is the removal of Mr. Ford from the Aleppo to the Beirût station, there to have the care of the native church, and to attend to the general missionary work of the station, aside from any connection with the press, or the translation of the Scriptures. The removal of Mr. Whiting from the Beirût station leaves a vacancy, which the interests of the cause demand should be immediately filled. In the mean time, the experience of the last seven years, during which Aleppo has been occupied as a station, has convinced the mission that the Armenian element is there in a state of much greater readiness to receive the gospel than is the Arab population; and in addition to this the assurance of Dr. Anderson, the senior Secretary of the Board, now with us, that the Armenian mission will be able soon to spread itself over the territory which includes Aleppo, seems to make it plainly our duty to transfer Mr. Ford from Aleppo, lest his services be lost to the Arab field.

4. The fourth change we recommend is the transfer of Mr. Lyons from his temporary connection with the Beirût station to that of Tripoli.

In addition to the above mentioned changes, the mission also advise Mr. Wilson to remove from Tripoli to his station at Homs next spring, or earlier if practicable.

The question whether Mr. Eddy be removed from the Aleppo station to Kefr Shima, or to some other place in the southern portion of our field, the mission refer to Dr. Anderson, to be settled by himself in connection with those members of the mission who shall be with him in his proposed visit to Northern Syria.

It is also agreed that Mr. Jessup, who is under appointment to this mission, have permission, on arriving in Syria, to attach himself, for the present, to the station at Tripoli; but that this relation be regarded as temporary.

The present opinion of the mission is, that ultimately most, if not all, our stations in Lebanon may be manned with one missionary each; especially should that missionary be associated with a native preacher, one of which class we would rejoice to place at every station, partic-

ularly at every station where there is a native church. On this last point we would add, that there seems a manifest propriety in native preachers being made the pastors of native churches, each one of whom may, however, for a time, need the advice and general supervision of a missionary. Nothing but the want of suitable men for native pastors has, in time past, prevented, or can in time to come prevent, this mission from ordaining over every native church its own native pastor.

In reference to the location of the three missionaries who are under appointment to this mission, we will say that Mr. Jessup, on arriving, can be associated, as a temporary arrangement, with Mr. Lyons at Tripoli; while the two others expected can, for a season at least, be located at Homs and Deir el Komr.

W. M. THOMSON, *Chairman.*

IV.

SUMMER RESIDENCES.

We cannot but regard it as a reason for gratitude, that the members of our mission stationed at Beirût, Sidon and Tripoli, can obtain in the mountains cool summer residences, where they escape from the heat of the plain, and pass the most trying portion of the summer in comparative safety. The experience of this mission has shown, that such a change of air is advisable for all the *families* of missionaries residing on the plain, and that for some of them it is indispensably necessary. Something may be done, in the way of shutting the heated air out of their dwellings, to shorten the absence of the missionary families from their stations; yet, after all has been done that can be done, it will still be true, that it is advisable for every missionary family connected with these stations to spend a portion of each summer on the mountains. The prevailing, if not the unanimous opinion among us is, that any family which remains during the whole summer at any one of these stations, does so at the risk of shortening the time of its connection with the mission. With these prefatory remarks we proceed to speak to the following points.

1. *The Location of Summer Residences.*

It is hardly necessary to remark, that the home of the missionary, so far as a missionary can be said to have a home, is at the place where he is stationed; and that in selecting his summer residence, he should

have special reference to the interests of the missionary cause at that station, and should so locate himself that he may be able to do as much as possible for its welfare during the time when his family are necessarily absent. We regard it as highly desirable, that the summer residence of the missionary be within a ride of three hours of his station, that he may visit the city or return from it during the cool of the day. In former years it has not always been easy to obtain suitable summer residences so near the stations; yet, so far as Beirût is concerned, it is probable that the families belonging to that station could now be accommodated in villages, which would at the same time be sufficiently elevated to afford the desired change of climate, and sufficiently near to the coast to allow the missionary, whenever occasion may require, to descend to the city, and return the same day. And should he wish to spend several days of each week at his station, (a thing which nothing avoidable should prevent,) even in that case a distance of three hours would be greatly preferable to one of five or six hours. And we may add, that, in designating missionaries to stations on the plain, regard should be had to the probability or the improbability of their being able to perform labor at their stations during the summer season.

2. *Amount of time to be spent at Summer Residences.*

No rule, which will apply in all cases, can be laid down; since the circumstances of no two families can ever be in all respects the same; yet we would express the opinion that, in the case of families in ordinary circumstances as to health and powers of endurance, it can seldom be necessary to leave the plain earlier than the first week in July, or return later than the first week in October. But whenever a missionary feels constrained, from whatever cause, to exceed these limits, he should deem it his duty to notify the Secretaries of the fact, and give his reasons for going beyond these bounds. While there may be some who, owing to the state of their own health or that of their families, ought to go earlier to the mountains or return later, there are doubtless others who can, with no risk to health and with no loss of strength and vigor, bring the time spent at their summer residences within the limits of two months.

3. *Location of Summer Residences with reference to the greatest good of the mountain population.*

Though the primary object of the members of the stations, under consideration, in resorting to the mountains, is not the propagation of the gospel *in* the mountains, yet since they must spend a portion of each year in those villages, a regard for the welfare of the people about them will constrain them to disperse themselves as much as

possible, in order that there may be the largest possible number of points from which the light may radiate. In no case is it desirable that more than two missionaries should summer in the same village; and it is to be hoped that in future, as heretofore, single missionary families may be able to dispense, for the brief season of their summer sojourn, with the acknowledged luxury of American society. We are the more encouraged in this hope by the fact, that at the present time Mr. Whiting and family occupy a village alone, as does also Mr. Lyons, neither of which villages has ever before enjoyed the labors of any of our number. With such precautions as have been mentioned, we see no reason why the time spent in the mountains, by the members of the stations on the coast, should be regarded as lost time. The experience of the Beirût station clearly proves, that it is *not lost time*, but that by this means the leaven of the gospel has been introduced into parts beyond, and that already are we permitted to see some of the blessed results, which we fondly hope may prove but as the first fruits of an abundant harvest.

In concluding we remark, that, owing to the great inconvenience of transporting household furniture to and from the mountains, it is highly desirable that summer residences be selected for a term of years, and that they be furnished with such coarse furniture as will answer the purpose. In this way much loss in time and labor may be saved, as well as injury to furniture from two removals each summer be wholly avoided.

ELI SMITH, *Chairman.*

V.

EDUCATION.

Seminary for Males.

The object of the Seminary for Males has been so often and so fully explained in our annual reports, that we need not enlarge upon it here. That object is simply the training of an efficient native agency in the departments of teaching and preaching. And although we have not hitherto been able to secure to a large extent this object, at least in the department of preaching, yet we are, we think, making a steady progress in the right direction. Many of our best teachers are graduates of the seminary, and are most usefully employed. Our present number is but fourteen, and most of them are of good promise. Of four or five, we have hope that they have been renewed in the spirit of their mind; and we may add here, that five or six of our recent grad-

uates are applying for admission to the church, most or all of whom will ere long be admitted, and two of whom at least, we hope, will become preachers of the gospel.

Our course of study, extending nominally over a period of four years, embraces a pretty wide range of Arabic grammar and literature, geography, history, arithmetic, and considerable portions of the higher mathematics, with their applications to natural philosophy and astronomy. Our chief attention, however, is directed to the study of the Bible; and our aim is to give the pupils a thorough and systematic course of instruction in these sacred oracles. On this point we need not enlarge, as our views and practice are fully explained in the last three annual reports.

The English language has received comparatively little attention, and our intention is to confine the study of it to such pupils as give decided promise of becoming more useful by such an acquisition. In some instances, we are decidedly of opinion that the individual will be more useful by confining himself to the study of his own tongue.

Ultimate success in the attainment of our grand design, must depend on the success vouchsafed by the Head of the Church to the more direct efforts of the mission for the evangelization of the community. For such a success we constantly pray, and shall hail the time when, as a result thereof, our seminary shall become solely and simply a school of the prophets of the Lord.

Female Seminary.

The proper person to write a history of the Female Seminary is now in America, and we can only give a very brief outline. In the autumn of 1849, the seminary was commenced by the reception of a class of girls into the family of Dr. De Forest as boarding scholars. They were instructed by Mrs. De Forest, assisted by two native girls who had been trained for some years previous in the Doctor's family. The prescribed course of education extended through four years; and it was a fundamental idea in the plan, that the pupils should return to their homes in vacations, and, at the end of the course, the mission should be relieved from all responsibility in relation to them. The seminary year was divided into two terms, winter and summer. The winter term was at Beirût, and continued somewhat more than five months. The summer term was of nearly the same length, and was on Lebanon, in B'hamdûn at first, and subsequently at Abeih. Without entering into details in regard to the course of study pursued, we are happy to say that the results were very gratifying, and proved, if proof were needed, that there is the same capacity in the female mind of the country, that there is in the male; and that, under

proper instruction, and by the blessing of God, there will be brought forward a class of intelligent, pious and efficient female helpers in the great work of evangelizing this community.

In the spring of 1850, Miss Whittlesey arrived from the United States to assist Mrs. De Forest in the instruction of the school, and was making rapid progress in Arabic and in adapting herself to her important work, when she was suddenly called away by death, just one year after her arrival. It then became necessary that Dr. De Forest should devote a considerable portion of his time to the instruction of the pupils, which he continued to do, with great success, until the spring of 1854, when he was compelled, by the failure of his health, to return to the United States for a season. The school was then reduced in numbers by dismissing the younger pupils, and in this form it was committed to the care of Miss Cheney (who had recently arrived from America) in the family of Mr. Wilson, who was temporarily removed to Beirût for that purpose. At the close of the summer term, however, the providence of God seemed to call Mr. Wilson to another sphere of labor, and the necessity of affording better facilities to Miss Cheney for acquiring the Arabic, induced the mission to suspend the seminary. It has remained in suspension up to the present time; but we trust that it may be speedily re-opened, with every necessary facility for increased usefulness.

The mission are of opinion that this seminary, when re-opened, should be located on the mountains. It should not be in Abeih, because the male seminary is there; nor at B'hamdûn, because too high and too cold. The accommodations necessary will be a suitable dwelling for the mission family which is to reside at the place of location, and also for the teachers of the seminary and their pupils, with the requisite school and recitation rooms. If native houses can be rented and repaired so as to meet the wants of the institution, this is decidedly recommended. And in any case, the building should correspond, in simplicity and cheapness, as nearly as practicable, to the homes of the pupils who are to be educated in the seminary.

As to the character of the pupils, it is desirable, as far as may be, that they should be the daughters of Protestant parents; and, whether such or not, none should be received but such as give fair promise of becoming valuable helpers in the great work of evangelizing this people, and the instruction should all be adapted to this end.

It is the opinion of the mission, that the instruction of the pupils should be committed entirely to females, and that an additional teacher should be sent out from America, as soon as practicable, to be associated with Miss Cheney. The instruction given should be in the Arabic language, and English should not be taught in the seminary at all.

Common Schools.

In order to correct a misapprehension in relation to our schools, it is important to state that we live amongst and labor for a mixed population, composed of Greeks, Greek-Catholics, Maronites, and Druzes. When we speak of schools among the Druzes, we only mean that they are located in that part of Lebanon where this people chiefly reside, and where their feudal Sheikhs are the governors of the districts. The schools themselves, with only two or three recent exceptions, are composed of pupils from those various sects who reside together in the same villages. With these rare exceptions, they are all Christian schools, in which only a portion of the scholars are Druzes. The teachers are in every case (except one) Christians, generally trained up by ourselves; are always Protestants; and the books are the Bible and our own religious school books. Careful religious instruction forms an essential part of the teaching in every case, and the missionary, within whose district they are located, is expected to keep a strict supervision over them by frequent visits and examinations. Nor is there any departure from these principles in the two or three cases in which schools for special reasons have been opened in villages wholly Druze.

Schools thus located and conducted, we regard as a very necessary part of our missionary work. They secure the confidence and favor of the Druze Sheikhs, and their protection for ourselves and our converts against papal opposition and intrigue. They secure the education of all Protestant children in the country, and the same for that far larger class of semi-protestants who are to be found all over the land. They greatly multiply intelligent readers of the word of God, and other good books. They give the missionary the right to be in all those villages, and to visit the people in their houses without question; and they tend every where to open new fields for preaching, and to gather permanent congregations to hear the gospel. Thus, in fact, the Protestant communities at Kefr Shima, Ain Zehalta, Sûk el Ghurb, Aramûn, and other places, have been formed.

During the past year, the mission sustained twenty-four schools at the different stations. Seven were in connection with the Sidon and Hasbeiya stations, five were connected with Abeih, eight with B'hamdûn, three with Beirût, and one with Aleppo. Five of these schools were exclusively for girls; the rest for boys, with a few girls in most of them. The age at which the pupils cease to attend school is subject to no general rule. There are but few scholars in our common schools over twelve years of age.

The opinion is entertained amongst us, that in certain portions of our field the number of schools might be diminished without material injury to the cause of Christ. But while this is true in some of the

older stations, the exigencies of the work in new fields may require enlargement in this department of labor.

As our schools are not established particularly for the Druzes, there seems to be no special reason to inquire, in this connection, whether or not the penalty of death for apostasy from their religion exists among that people. We need these schools all the same, whether this is or is not true. It is our conviction, however, that there is no such law, certainly not in regard to the uninitiated who compose the larger part of the nation. No doubt converts to Christianity from amongst them would be exposed to severe persecution in many cases. But the same is true among the Maronites, and, indeed, amongst the Christian sects generally. But this fact has no more special bearing upon our schools than upon other departments of our work. On the contrary, it affects more closely the direct work of preaching the gospel. But the fact that converts will suffer persecution should certainly not deter us for a moment from preaching the gospel, with all the power we can command, to both Druzes and nominal Christians.

S. H. CALHOUN, *Chairman.*

VI.

ENGLISH PREACHING.

The only congregation connected with our mission, in which there is regular preaching in English, is at Beirût. The English service there was begun at the commencement of the mission, and has been continued to the present time, with only such interruptions as have been occasioned by the absence of the missionaries. In connection with these labors, and doubtless in consequence of them, we have had the happiness of seeing our English community, which has been at times much larger than now, pretty uniformly a moral, exemplary and church-going people, commending to the natives our religion by their example, and our labors by their influence. And also by attending ourselves in this way to their spiritual wants, we have the advantage of remaining free from the distracting and rival sectarian influences, which might arise from the opening of an English service, independent of ourselves. Had this service never existed, we should in all probability have been surrounded by a Protestant colony of our own language, whose example and direct influence would go far towards neutralizing the effect of our labors among the natives; a state of things actually existing in other places.

The amount of labor this service requires, is one sermon a Sabbath (generally extempore) for about eight months in the year. The amount of Arabic labor performed on the Sabbath, is the same as if it did not exist, and at hours which have been thought as favorable for the assembling of the natives. It has appeared, from experiment one season, that as many probably assemble, at the earlier hour now occupied by their morning service, as would come together at the time of the English. Whether more would meet at a place where no English service was held, is a matter of conjecture; but it is worthy of consideration. We are not prepared now to recommend a change in this respect.

Nor do we, at present, see our way clear to recommend an entire suspension of the English service; though it doubtless draws somewhat upon the strength of the station. It should, unquestionably, be kept subordinate to the labors performed in Arabic, and not be allowed to stand in the way of their efficiency. And we recommend to the brethren of the Beirût station, to consider whether any change in the time or manner of conducting the service may be made, in order to secure effectually this important point.

ELI SMITH, *Chairman.*

VII.

PRINTING ESTABLISHMENT.

1. *Its Extent and Pecuniary Value.*

The number of workmen connected with the press, all of whom are natives, is seven; five are compositors, one a caster, and one a boy.

In the printing department there are two hand presses, one standing press, and one steam press of one-horse power, capable of throwing off eight hundred impressions per hour.

There are in the establishment three founts of Arabic type, beside an incomplete fount of capitals. Of these three founts, the first is capable of setting up about eighty-four pages of 12mo., the second seventy-two, and the third forty-eight pages. For the third fount, a few vowels yet remain to be cast. There are also three small founts of English type, used only for job work.

In the foundery there is one casting pump, three sets of moulds each consisting of four, one for capitals, three complete sets of matrices, and one incomplete set.

The bindery is complete, and sufficient for the demands of the office.

The pecuniary value of the whole establishment, as nearly as can be estimated, is $6,348.

2. *History.*

The operations of the press were begun in 1835, with an incomplete fount of badly shaped Arabic type, under the direction of Mr. George P. Badger as printer. Between the years 1837 and 1839, a new set of punches and matrices was made at Smyrna, after improved models, by Mr. Hallock, under the direction of Mr. Smith, and types cast from them in Germany. In 1841 Mr. Hurter arrived, bringing with him from Smyrna the new type, as well as a foundery. Since then, two new sets of punches and matrices have been made by Mr. Hallock, after the same models, in the United States, and two founts cast from them, one in the United States and the other here; and an incomplete set of punches and matrices for capitals made there and cast here.

3. *Whole amount expended on the new Arabic type.*

The amount thus expended is $3,905, of which the American Bible Society contributed, indirectly, $1,000 for the third fount, being money paid for services of the translator. This sum of $3,905 does not include the cost of labor performed by persons in the employ of the Board.

4. *How extensive the establishment needs to be.*

In answer to this question, we will say that the mission have no idea of enlarging the press, after the additions already begun have been completed. The principal of these are a fount of small type now in process of completion in the United States, and a fount of capitals. There is a probability that the number of workmen will be diminished, rather than increased. The press we regard as an auxiliary, and a very valuable and indispensable one, in our missionary operations. Since its commencement, there have been thrown off books and tracts amounting to 1,595,000 pages, all in Arabic. Their typographical execution is good, and the form of our new types is generally considered as unsurpassed by any that are used for printing Arabic; while the style of composition, owing in a good degree to the ability and taste of the Arab corrector, is setting the standard of modern Arabic writing, and creating a taste for reading, where our books are circulated. The issues from our press are called for and highly prized in India, Egypt, and Constantinople; and we confidently expect that, as missions multiply among the millions speaking the Arabic language, the demand for them, as well as their usefulness, will more and more increase. No exceptions have ever been taken to the Arabic of our

books, however unpopular the subject-matter of them must necessarily be among a people either anti-Christian, or Christian only in name. We deem it of the highest importance that, for the present, our press be left on its existing foundation, in order that the new Bible may be carried through, as it has been most auspiciously begun; that school-books be provided, and that, from time to time, we may publish such works in Arabic as shall seem to us most likely to prove useful to our cause. Whatever may be said of other mission presses, we must insist that the press of the Syrian mission is in no great danger of attaining a magnitude out of proportion, as compared with its relative missionary value. Books we must have, good books; and there is no other way of obtaining them but to make them for ourselves. The most of our number have little inclination to provide "*copy*" for the press. On the contrary, during the last few years, the difficulty has been to induce members of the mission to provide treatises, when their great need was felt and acknowledged by all our number. At this time we are in great need of some elementary works for our schools and seminary; yet the probability is that years will elapse before any one of our number will find time to supply the demand. If there be danger in any direction as to the demands of the press, it is in reference to our translator. It is more than possible that the translation may be delayed by the relation he sustains to the press as editor. This is a matter of sufficient importance to call for the attention of both the Prudential Committee and our mission. The printing in English is all job work, and, so far as we can see, not likely to become so considerable in amount as to affect the usefulness of our press one way or the other. We have already printed several works in Arabic, by native authors, at their expense; and it is probable that the demand for Arabic books, which has been created by our press, will ere long originate other presses, at which, before many years shall pass, our printing can be done, on the whole, at better advantage than at our own. When that time shall come, it will be soon enough to shape our missionary policy with reference to it. That our press has not been left by the mission to itself, or to those in more immediate connection with it, we may offer as proof the following "Regulations" of our mission; premising, at the same time, that they have not proved a dead letter, but a living law, controlling, or rather regulating, the action of the mission.

"1. The press shall be under the supervision of the two committees directed by the Prudential Committee to be appointed, in the communication of Dr. Anderson, February 23, 1835.

"2. These committees shall report their operations semi-annually to the Beirût station, and also to the mission at each regular general meeting.

"3. No work shall be put to press, at the expense of the mission, without the approbation of the station at which it was prepared, and until it be approved by a majority of the members of the mission.

"4. The editing committee shall not put to press any work which they suppose will be regarded by any of the members of the mission as objectionable on the ground of doctrine, or of expediency, or which is so regarded by themselves; but shall refer the question of its publication to the mission."

ELI SMITH, *Chairman.*

VIII.

NEW BOOKS NEEDED.

1. Elementary Reading Book. } *For Common Schools.*
2. Simple Geography. }
3. Simple Arithmetic. }
4. A work on Mental Philosophy. }
5. A work on Moral Philosophy. }
6. A work on Chemistry (not to be printed). } *For the Seminary.*
7. A work on Natural Theology. }
8. Text-book on Theology. }
9. History of the Church.
10. On the Offices and Work of Christ.
11. Brief Commentary on the Sacred Scriptures.
12. Book of Sermons (begun).
13. D'Aubigne's Reformation (translated).
14. On the Sabbath (written, but needs editing).
15. Exposition of the Ten Commandments.
16. Manual of Christian Duty.

How are these attainable? The mission has had the custom of appointing particular brethren to write such books as it judged to be needed. In this way, a few have been prepared, the editing of which has generally devolved upon the editing committee. But most of the books thus assigned have never been composed. That still less of this kind of labor will be done now is probable, as our field is opening so fully, and each brother is likely to have his hands occupied with ordinary missionary labor. Dr. Van Dyck, when at the head of the Seminary, furnished us with several books, and Mr. Calhoun also formerly aided in this department. But since his health was enfeebled, the mission has earnestly enjoined upon him to cease from the preparation of books. It is understood, however, that he has a text-book on theology, far advanced.

Arabic School-books now in existence. In addition to the Scriptures, we have, for common schools, only a scripture reading-book, commencing with a few lessons in spelling. The arithmetic and geography, composed for the Seminary, are too large, and are used by very few.

The disposition to read among the church members leads most of them to regard with interest every new book that is published. But their standard reading-book is the Bible.

ELI SMITH, *Chairman.*

IX.

NATIVE ASSISTANTS.

The importance of a well trained native agency, your committee suppose to be fully understood and appreciated by the mission. Not only is the actual amount of labor performed greatly increased by this agency, but the native assistant can often go where the missionary is denied access, and can do many things which the missionary finds beyond his power.

The past history of this mission will show, that while we have felt the worth of efficient laborers of this class, we have sooner or later rejected those who proved to be incompetent, or otherwise disqualified for the work.

The number of native helpers at present in connection with the mission, including the native pastor of the Hasbeiya church, is eight. Of these, four are connected with the Hasbeiya station, two with Abeih, one with Beirût, and one with Aleppo.

In the early history of the mission, our native assistants were necessarily our first converts. But two of these remain connected with us in this capacity, at the present time, and these two are deacons of the Beirût church. One of them is connected with the Beirût station; the other resides at Sidon, in connection with the Hasbeiya station. Though possessed of only a common native education at the commencement, they have yet, by their connection with the mission, greatly improved and added to their stock of knowledge, thus keeping somewhat in advance of the masses, and making themselves directly useful as preachers, and indirectly so by their constant intercourse with the community at large.

Of the native pastor of the Hasbeiya church, it is necessary to say but little. He was educated in the first Seminary, in English and

Arabic. Upon the suspension of that institution, he commenced the study of medicine and Latin under the care of Dr. Van Dyck, and completed his medical course under the care of Dr. DeForest. After practicing his profession for a time in Tripoli, he commenced his theological studies, Greek and Hebrew included, at Beirût, under the care of Messrs. Smith, Whiting and Thomson. These studies he prosecuted for a time, in connection with the Aleppo station, under the direction of Messrs. Ford and Benton; and afterwards at Abeih, under the direction of Messrs. Whiting and Calhoun. Upon the establishment of the Hasbeiya station in 1851, he took up his residence at Hasbeiya as preacher, and was ordained at Beirût in the spring of 1853. The honorary degree of Doctor of Medicine was conferred upon him by Yale College, in view of an article emanating from his pen on the fevers of Syria, which was afterwards published in the American Journal of Medical Science.

The work in Hasbeiya and its vicinity has brought forward two other native helpers, one of whom, after a year spent in the seminary at Abeih and three terms of theological instruction by Messrs. Calhoun and Wilson, has just been licensed as a preacher of the gospel. The other spent the summer of 1854 under the care of Mr. Calhoun as a theological student. Since then he has been employed as a preacher in the villages of Merg Ayûn and at Alma. After some farther instruction in theology, it is expected that he too will become a preacher and pastor.

The two native helpers in Abeih are both teachers in the male seminary. One of them is a pupil of the former seminary at Beirut. He has a good English, and a first rate Arabic education. In addition to his labors in the seminary, he has, for some time past, preached on the Sabbath at some one of the preaching places connected with the station. The second is a graduate of the institution in which he now labors, and gives great promise of usefulness.

The native helper at Aleppo has a good common Arabic education, and is employed in the care of the book magazine, where he is entirely and constantly under the supervision of the station.

The *whole* time of *all* our native helpers is at the disposal of the mission; and they are either occupied with a definite work, or are under the direction of some member of the station with which they are connected.

In regard to the prospect for a supply of native assistants, your committee would call attention to the fact, that those now employed have been brought forward by the development of the work in which we are engaged. Providence points them out and calls them by the circumstances of the case, by their natural qualifications and spiritual endowments, and by the nature of the work to be done On this

principle, we have reason to expect that the supply will be equal to the demand, unless we negligently let go out of our hands those who, by proper care and training, would become useful laborers.

The salaries of our native helpers are regulated partly upon the principle of real worth, and partly by the necessities of the individual case, modified by the place of residence. The present maximum is seven hundred, and the minimum one hundred and fifty piastres per month. The maximum is considerably below what the individual receiving it could get elsewhere, or could gain by other employment not in connection with the missionary work.

The following table shows the number, station, employment and wages of the native assistants at present in connection with the mission.

Stations.	*No.*	*Employment.*	*Wages per month.*
Aleppo,	1	Care of book magazine,	250 piastres.
Beirut,	1	Care of book magazine and forwarding agent,	450 "
Abeih,	2	Teachers in seminary,	700 "
			250 "
Hasbeiya,	4	1 Pastor,	600 "
Sidon,		3 Itinerant preaching,	550 "
			200 "
			150 "

C. V. A. VAN DYCK, *Chairman.*

X.

BUILDINGS AND PROPERTY.

It is a settled principle in the operations of the Syrian mission, that no building or other property should be purchased with the funds of the Board, except in cases of absolute necessity. The property now owned by the Board in Beirût and Abeih, was purchased at a time when it was clear that suitable accommodations could not be otherwise provided. Aside from these buildings, the Board owns no real estate whatever in Syria, unless we except the small lot of land in B'hamdûn, purchased for the site of a female seminary at a cost of about $100, which we recommend should be sold as soon as possible.

The value of the property now owned by the Board is as follows:

Value of land and buildings at Beirût,	$6,000
Do. do. do. at Abeih,	5,000
Do. of printing establishment, exclusive of buildings,	6,348
Do. of mission library,	2,300
Do. of apparatus,	420
Right of water, library cases, traveling furniture, &c.	180
Total,	$20,248

The Board has no property in churches, out of Beirût. It has been customary to hire suitable places for worship at the various stations, and this practice should be continued so far as it is necessary and practicable. It is to be hoped that, as the native congregations increase, they themselves will take the lead in building churches, though they may often require aid from abroad.

In regard to the question how far native houses can be made suitable residences for missionaries, we are prepared to say that such houses can now be found in many of the villages of Lebanon. In every case, however, a moderate outlay would be required to render these houses comfortable; and as, in some cases, the missionary may be obliged to apply for aid from the funds of the Board, we suggest the appointment of a committee, whose office it shall be to estimate carefully, and report to the Prudential Committee, the amount of aid required in each particular case.

The furniture for churches should be adapted to the habits and tastes of the congregations worshiping in them; regard being had, in all cases, to economy and simplicity.

S. H. CALHOUN, *Chairman.*

XI.

ESTIMATES, APPROPRIATIONS, AND EXPENDITURES.

Appropriations being asked by the mission and granted by the Prudential Committee *for specified objects*, we are of opinion that the expenditure should be restricted to the objects so specified, and that all unexpended balances should be carried forward to the credit of the Board; and further, that all moneys received from sources other than the treasury of the Board, should be credited accordingly by the treasurer of the mission.

S. H. CALHOUN, *Chairman.*

XII.

STATION DISTRICTS.

The committee to whom was referred the "*Outline of Station Districts,*" report, that after having carefully looked over the whole

territory occupied by this mission, they have divided the field into *nine* distinct station districts, with the following limits and boundaries:

1. *Hasbeiya District.*

Bounded on the north, by the south end of the Bŭkâ'; on the east, by the ridge of Mount Hermon; on the south, by a line from thence running due west to the Jisr Benât Ya'kôb; on the south-west, by a line running from the Jisr Benât Ya'kôb to the river Litâny (Leontes) at Deir Mimâs; on the west, by the Litany from Deir Mimas to the Bŭkâ.

2. *Sidon District.*

Bounded on the north, by a line running from Neby Yûnas south-easterly to Kefr Hûna, excluding Jezzîn, and thence to the Litâny at Mŭshghara; on the east, by the Hasbeiya District; on the south, by a line from Jisr Benât Ya'kôb to the plain of Acre. On the west, by the sea (from and including the plain of Acre to Neby Yunas).

3. *Dier El Komr District.*

Bounded north by the river Dâmur, and a line from thence to and including Ain Zehalteh, and thence eastward to the Bŭkâ'; east, by the Bŭkâ'; south, by Sidon District; west, by the sea.

4. *Abeih District.*

Bounded north by a line running eastward from Khŭldeh, passing south of Bshâmun and Ain Anub, and running north of Suk El Ghurb to the wady Ghâbun; east, by the wady Ghâbun to the Jisr El Kâdy; south-east and south, by the Dâmur, from the Jisr El Kâdy to the sea; and west, by the sea.

5. *Kefr Shîma District.*

Bounded north by a line running east from El Wuzâ'y to the Damascus road, and thence east to Khan El Kehhâleh; east, by a line from Khan El Kehhâleh to the north boundary of the Abeih District; south, by the Abeih District; west, by the sea.

6. *B'hamdûn District.*

Bounded north by the north branch of Nahr Beirut, from the convent of Mar Mûsa to the source of the river, and thence by a line running east to the Bŭkâ'; east, by the Bŭkâ', including Zahleh; south, by Deir El Komr District; west, by Abeih and Kefr Shîma Districts, and the north branch of Nahr Beirut to the convent of Mar Mûsa.

7. *Beirût District.*

Bounded north by a line from and including Jubeil, running east, to the Bŭkâ'; east, by the Bŭkâ'; south, by B'hamdûn and Kefr Shîma Districts; west, by the sea.

8. *Tripoli District.*

Bounded north by En Nahr El Kehîr from its mouth to and including Kala't El Hŭsn; east, by a line running along the ridge of the mountains from Kala't El Husn to the northern boundary of the Beirût District; south, by Beirût District; west, by the sea.

9. *Hums District.*

This District includes the cities of Hums, Hamah, Sudud, and their dependencies.

WM. M. THOMSON, *Chairman.*

XIII.

LETTER FROM DR. SMITH ON THE PRINTING ESTABLISHMENT.

Beirût, October 16, 1855.

My Dear Sir,—Having recovered from the cold, and consequent mental depression, under which I was most unfortunately laboring, during most of your visit, I am inclined to write you a few words respecting my department of labor.

1. *The Press.*—Two committees are connected with our printing establishment, called office and editing committees. Of the office committee the printer is of course a member. He is, in fact, the person who does the business. My position, as the other member, which I have usually been, is that of counsellor. It is my duty to be informed, and give an opinion, respecting all important business operations, so as effectively to share the responsibility. But I never interfere with the printer's relations to the men in the office, or with contracting parties out of it, in such a way as to diminish his authority and influence. All this, after so many years of experience, though doubtless of considerable importance, consumes but little of my time.

Of the editing committee, I have uniformly been the active member to do the work. The other members have ordinarily done little more than give advice. I am assisted by two natives. One is Nâsîf

el-Yârijy, who also aids in the translation of the Scriptures, and knows only Arabic. He is the corrector, not to read proofs, for he never did that well; but to look after the Arabic of our books. In fact, he rewrites nearly all of them, by whomsoever they may be translated or composed. My other assistant is Milhem Shimeil, who aids in proof-reading, and is gradually learning to correct, like Nâsîf. He is employed only half of each day. Butrus Bistany formerly aided in proof-reading, but does not now, except in the Bible.

The work to be done, in this department, is composing books, translating, revising translations and compositions to make them express clearly and in good Arabic the sense intended, and proof-reading. The *composing of books* I have never considered as devolving upon myself more than upon my brethren. And to have this fully understood, after I got engaged in the translation I brought the subject up, and formally threw the responsibility upon them. My proposition, indeed, extended further, and included the preparing of translations, leaving to the editing committee only the *editing*. The brethren entered into the proposition with spirit, and distributed the labor among them. Yet very little has been done.

The *translating* also I have never done. Printed English books we have hired translated by B. Bistany, J. Wortabet, and others; and books written by the brethren, they have either composed in Arabic, or translated themselves with the aid of natives, or sent to us to be translated like printed books.

The *revising*, before and after Nâsîf's labor, I have usually done myself. It has taken a good deal of time, and upon it very much of the intelligibility and effectiveness of our books depend. We have never yet found translators who could, or would, take time enough to bring out in Arabic, clearly, the full meaning of the English. If put into Nâsîf's hands, as they leave it, a translation would come out, in very many passages, wide of the original meaning, and the force of the sentiment be lost. Even *he* needs constantly looking after, or he does his work carelessly; and the more so, the older he grows. This part of my work I think some of my brethren do not, perhaps, fully appreciate. They would confide too much in Nâsîf, and expect more from him than they will realize.

The *proof-reading* I formerly did entirely myself. But after beginning the translation, I got the approbation of my brethren to the employment of a proof-reader. I have been thus very much relieved. Yet, to this day, we have found no proof-reader who can be trusted to carry a work through the press. Every proof needs to be read, at least once, by an editor.

Several things result from the preceding statement. 1. That the editing department has consumed very little of the time of any mem-

ber of the mission, except the active members of the editing committee. 2. That no provision is now made for a very important branch of the editorial department. 3. That the only substitute practicable, until Providence make fuller provision, is giving the editing committee some authority to correct proofs in reference to style and meaning.

I hope, also, the impression will be made upon you, by what I have written, and by the discussions at Abeih, that our press has not been obtruded out of its place as an humble aid to the mission, in its higher labors. The views of the Committee on this subject, I have long understood and approved, and I have endeavored *faithfully* to conform to them.

2. *The Translation of the Scriptures.*—On this subject I need add but little to what is contained in my report to the mission at its annual meeting last year, a copy of which report was sent to you at Boston. Though aided by two valuable native assistants, the responsibility of the work rests entirely upon myself, until it appears in proof. Then, proofs are sent to each missionary station in Syria, whether connected with our Board or not. They are read and returned by Bishop Gobat, of Jerusalem, and by Mr. Robson and Mr. Lansing, of Damascus, and also by Mr. Porter when he is there. Most of my own brethren favor me with their suggestions. I send proofs, also, to three or four intelligent, but unlearned natives, in order to obtain their criticisms on the intelligibility of the language, and acceptableness of the style, to common readers. These proofs, some twenty in number, bring back a good many suggestions. Hitherto the responsibility of admitting or rejecting them, after consulting my helps and helpers, has rested entirely upon myself. Now that I am to have Mr. Ford for my colleague at this station, I would like to have occasional aid from him in this part of my labors; and, unless otherwise directed, I propose to consult him respecting the most important of the suggestions that come back to me. But little of his time will thus be consumed, while the relief from responsibility, as well as the aid rendered, may, in some cases, be very considerable.

3. *Preaching.*—Until I began the translation, and in fact until some time after that, I never regarded my connection with the press as furnishing any excuse from preaching. Indeed, I regarded preaching as my most important duty. I believe I was not behind any of my brethren in the amount I performed of this kind of labor. What the press did hinder me from doing, was pastoral duty and mingling with the people by returning their visits. Before the organization of the church, I was asked by my brethren, in deciding our labors, to allow the congregation to look to me as their pastor. When Mr. Thomson visited the United States, both he and Dr. Van Dyck urged me to take the pastoral care of the church; and last year the same

request was made by Mr. Whiting, on going to Switzerland. But in each case, I felt obliged to decline. Of visits among the people, I have come to make very few, and consequently am cut off from this mode of usefulness. In regard to preaching even, I informed my brethren, last spring, that I could be responsible for only one sermon on the Sabbath. More than this I could not do, even if the chapel were shut up. I felt that it would be a material relief to be entirely freed from the *responsibility* of preaching. But this I never ventured to ask, until your recent visit. I shall, perhaps, still preach as much as before, for it is a work I love. But I feel much lighter, now that it has become a matter of choice and not of obligation.

Ever very truly yours,

ELI SMITH.

Rev. R. Anderson, D. D., *Secretary, etc.*